THE BLACK PANTHER

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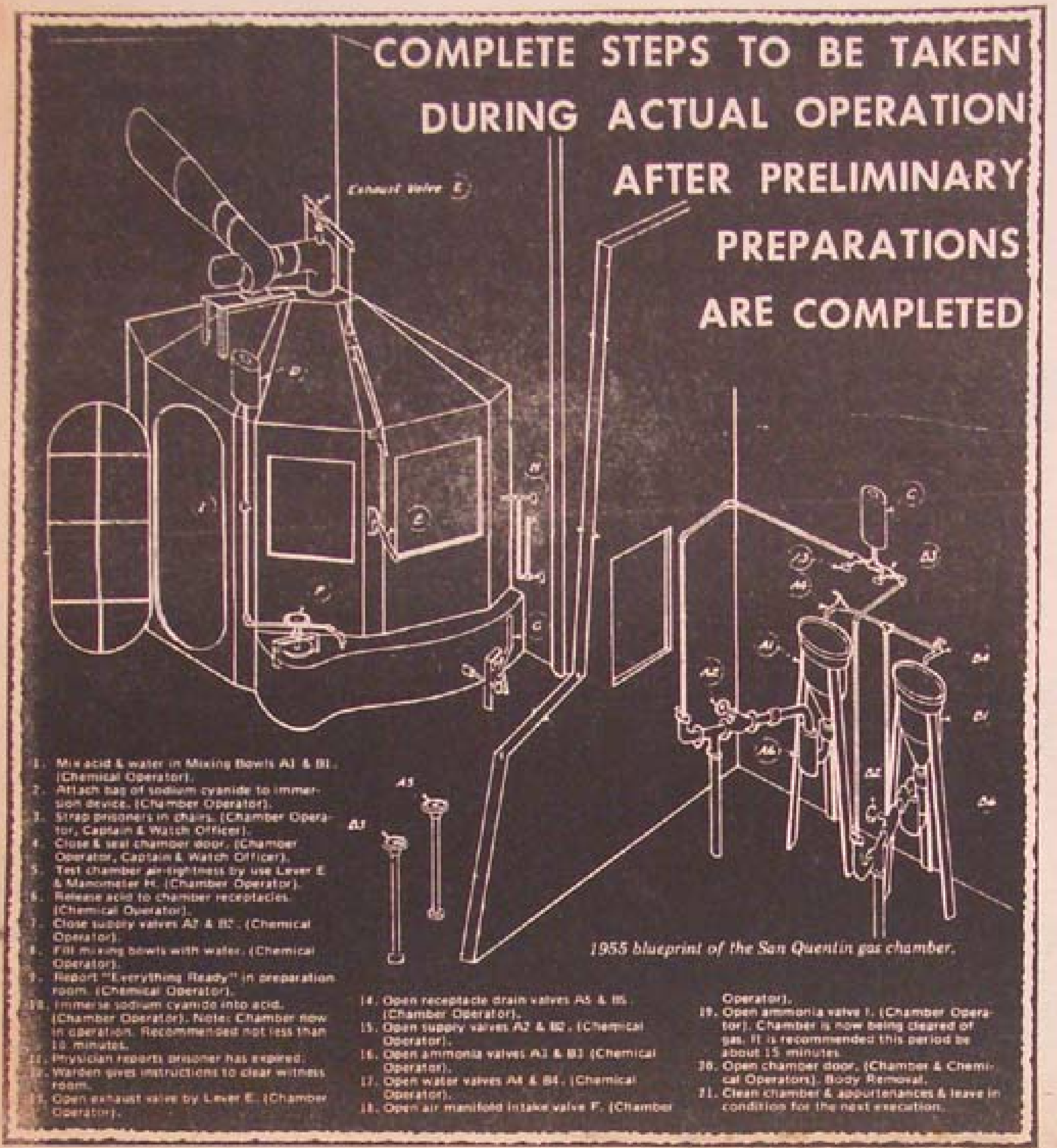
ONLY IN DEFENSE OF LIFE SHOULD LIFE BE TAKEN



SEE ARTICLE INSIDE PAGE 2 ALSO, SEE SUPPLEMENT OAKLAND - A BASE OF OPERATION PART XII PAGES A, B, & C

SURVIVAL TICKET
VOTE FOR SURVIVAL

BOBBY SEALE FOR MAYOR OF OAKLAND
ELAINE BROWN FOR COUNCILWOMAN



1955 blueprint of the San Quentin gas chamber.

Through PROPOSITION 17 the State of California wishes to nullify the people's right to life, to survive.

ONLY IN DEFENSE OF LIFE SHOULD LIFE BE TAKEN

"All statutes of this state in effect on February 17, 1972, requiring, authorizing, imposing or relating to the death penalty are in full force and effect, subject to legislative amendment or repeal by statute initiative or referendum.

"The death penalty provided for under those statutes shall not be deemed to be, or to constitute the infliction of cruel or unusual punishment within the meaning of Article I, Section 6 nor shall such offenses be deemed to contravene any other provision of this constitution."

This is the complete text of Proposition 17, exactly as it will appear on the California election ballot on November 7th. This is the Death Penalty Initiative to restore the use of the death penalty in the state of California. If implemented, Proposition 17 would undermine decisions banning capital punishment handed down by the U.S. Supreme Court and the California Supreme Court. Worse, Proposition 17 would give the state the right to take life. It would place the power to execute men and women in the hands of those who have seldom been concerned with our people's survival.

The campaign to place Proposition 17 on the November ballot is itself a study of fascism in motion. While the original idea of voter initiatives was to protect the people's 'right' to combat and change illegal and unpopular abuses of state government, this process was subverted by the death penalty advocates. Headed by Governor Ronald Reagan and particularly by California Attorney General Evelle Younger, an illegal statewide organization was formed. The basic composition of this group was made up of police departments, prison guards, and county district attorneys. Their purpose: to consolidate, city by city, county by county, a reactionary structured machinery and secure the collection of signatures necessary to place Proposition 17 on the ballot. This entire structure was directed, coordinated, and controlled by Evelle Younger. It was his staff, in fact, who, as part of their assignments, wrote Proposition 17. Younger went so far as to openly vow to use the "power and prestige" of his office to ensure the success of the Death Penalty Initiative.

Younger, however, did not work alone. Particularly active among those involved was the L.A. County Sheriff's Department, which raised almost one half the signatures in the entire state. Also working in fiendish frenzy was the California Correctional Officers Association (CCOA). Eager to resume their 'fun', harassing the prisoners on Death Row, the CCOA wrote awkward, perverse scribblings which characterized leaflets advocating the death penalty and adopted the sick slogan, "Ethical procedure is the first step toward prograss". Even Reagan was concerned enough to make almost daily telephone calls to certain key counties. On May 19th, for example, Reagan sent the following telegram to the county district attorneys involved in the Proposition 17 campaign, and other local death penalty advocates.

"Your leadership for the Death Penalty Initiative is sincerely appreciated by me and my staff...I know that you are working diligently, but with short time left, I am asking that you re-double your efforts. WE MUST NOT FAIL."

The entire state-wide force worked in direct and open violation of a number of Califoria State laws. It involved the misuse of public funds, recruiting subordinates for political work, police participation in political activity while in uniform and a one-sided, unequal enforcement of the law. So eager were Younger's lackies to please their boss that the issue has been raised that the petitions for Proposition 17 included a substantial number of fraudulent signatures. (We might recall that this same claim, improper signatures, was raised concerning Proposition 22; the lettuce grower-backed initiative designed to strip the migrant farmworkers of their rights).

The entire campaign to place Pro-

CONTINUED ON PAGE 8

"TELL THOSE WHITE FOLKS TO STOP TREATING US BLACK FOLKS SO BAD"

To be Black in America is a dehumanizing experience from the beginning of our lives to the end. The constant poverty, the overt racism, the deplorable living conditions, the violent governmental murders both in the streets and in the courts, and the ever present capitalist exploitation all bring heavy pressure to bear upon the minds and lives of Black people. The existence of Black people is turned by America into a dangerous terror-filled nightmare, a wild ride with the insane monster of oppression.

For the young Black man, the struggle for survival is often blocked by seemingly insurmountable obstacles placed in the way by the oppressor. The possibilities of maintaining a job with dignity are few. For these reasons, the tension and frustration increases, he may be caught in the seemingly hopeless vacuum of decaying American society.

Black people are daily bombarded by the various means this country uses to oppress us. When we become conscious of some of the real reasons for our situation, some of us are thrown into a whirlpool of confusion; must we live like this and fight, or shall we attempt to escape from it through drugs, alcohol or death? The mental anguish and despair can become unbearable. At times we find ourselves resorting to extreme methods to let our imprisonment within this country be known. Many times we turn violence inward, upon ourselves, we lash out at our prison-like community, our families and friends because we do not know how to reach our oppressor, our aggression is misplaced. Until we find other means of ridding ourselves of the enemy we will hurt our own best interests.

Willie B. Phillips was a resident of Atlanta, Georgia. He was an organizer for the Southern Christian Leadership Conference (SCLC). He was only 27 years old. After suffering the same long train of abuses that all Black people suffer in this country, he felt he could no longer endure the hardships of struggling to live. He chose to die.



"Our hurt, pain and despair can only be changed through eradicating the conditions which cause them. Then, life will not seem hopeless."

On Saturday, October 7, 1972, Willie B. Phillips showed the extreme to which America can push Black people. He poured gasoline on his body, became ablaze with flames and ran into the middle of a parade of people in downtown Atlanta. He made a human sacrifice of himself. He shouted, "Tell those white folks to stop treating us Black folks so bad." Willie Phillips died thinking that his act might somehow change things.

His death was suicide. It did no real damage to our oppressor, the U.S. government. We must understand the conditions that moved him to do this, but we must not term the needless loss of a Black life as a positive means of protest. The oppressor welcomes the death of a Black person who could progressively work to change the reactionary conditions in the Black community. Only by organizing ourselves and our community, by channeling our energies toward fighting our enemy, can we put an end to our suffering. Our hurt, pain and despair can only be changed through eradicating the conditions which cause them. Then, life will not seem hopeless, it would take on new meaning. Willie B. Phillips will be remembered because his act awakened people to the senselessness of life under oppression.

In delivering the eulogy at the funeral of our fallen brothers, Jonathan Jackson and William Christmas, (who died in the uprising at San Rafael), Brother Huey P. Newton said, "... They have achieved freedom and we remain slaves. If we must weep, let it be for those of us who remain in bondage...The people refuse to submit to the slavery and bondage that is required in order for us to live a few more years on the planet earth. If the penalty for the quest for freedom is death -- then by death we escape to freedom. Without freedom, life means nothing. We have nothing to lose but our shackles and freedom to gain... We are not alone. We have allies everywhere. We find our comrades wherever in the world we hear the oppressor's whip..."

Brother Willie B. Phillips' suicide holds significance to us. It says that those of us that still exist in oppression, must struggle, in life, for the completion of our goal: the liberaton of us all.

ALL POWER TO THE PEOPLE

A FAMILY RE-UNITED

The Black woman, in this twisted racist society, has had to almost concern herself totally with the survival of our children. Attempting to see to it that the children are educated, equipped with basic skills to further their lives, mothers, particularly Black mothers, have constantly struggled to improve the inferior education offered in this nation's classrooms.

To further complicate the problem of sub-standard education and fascist programming, Black and other non-white mothers have had to deal with the subtle and overt racist attitudes and attacks their children are subjected to daily. When our mothers, our parents go to the schools to investigate these incorrect, racist, and often physical attacks our children suffer, we are accused of being emotional, misinformed, and part of the "problem". At most of the PTA meetings and open houses the schools put on, the teachers and school administrators display their best faces and pretend to be people interested in the educational needs of all the students. We know that these displays are pretentious and used to deceive the parents of our children.



The GIST FAMILY and YVONNE KING of the Black Panther Party.

This was the case with Norma Gist, a sister--mother of two beautiful children, Sol and Christeus--from a racist southern town called Idabel, in Oaklahoma (See Vo. VII #5, 9, and 14 of the Black Panther Intercommunal News Service). Out of her concern for the overall educational welfare of her children and all Black youth in Idabel, Norma Gist organized the Community Residential Association (CRA) in an effort to keep Idabel's Black schools from being phased out of existence, and to keep an eye on the quality of the education her children and the children of others were receiving.

Because of her work with the CRA, her son, Sol, was especially singled out for unwarranted punishment and harassment from racist school officials. When enrolling her children at the beginning of the school term in 1970, Mrs. Gist had advised the school principle, Winfred Canant, of Sol's hernia and his general physical condition, and advised that she herself would administer any physical discipline or punishment to Sol,

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should the need for such an occasion arise. The racist principal laughed at Mrs. Gist and told her that she couldn't tell him how to run "his" school and that he would administer discipline any way he wanted to.

After being accused of several petty incidents which he was not responsible for, such as removing a tack that was stuck in his show and leaving it next to the wall in the school gym, where later another youth sat on it and injured himself, Sol was taken to Principal Canant, who beat him with a thick wooden paddle despite his hernia and other medical problems and his mother's request that he not be punished in that manner.

A few hours later, Mrs. Gist arrived to critize Canant for his vicious and uncalled for attack on her child. He was inflicted with gunshot wounds in the left wrist, left ribs, left hand and the muscles of the left leg, the only type of criticism that seemed to make an inhuman child-beater like Canant understand the seriousness of harming our children.

To prevent the police from attacking her home and the rest of the Idabel Black community, on the pretext of looking for her, Sister Gist voluntarily turned herself in to the Idabel police station. Mrs. Gist was charged and convicted of attempted murder by a jury of non-peers, and sentenced to ten years in the state prison. She was released from jail on an appeal bond, pending trial in a higher racist court.

Because Norma Gist chose to protect her son, to defend her family against a racist physical attack, to criticize the inhuman and racist treatment of her beautiful child, she has been sentenced to ten years in prison.

In January of last year, both her children, Sol and Christeus Gist, were

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SHOOT TO KILL



The death penalty must be abolished in the streets.

During the late 1960's, rebellions took place in many American cities. Black and poor oppressed people had grown tired of waiting for justice and freedom. These spontaneous uprisings focused attention upon grievances that had been ignored too long. They also shattered any remaining dreams about this 'great society'.

The giant corporations and the federal government began pouring money and programs into the Black communities in unprecedented amounts. The "war on poverty" was stepped up, and so-called liberal politicians managed to get a few civil rights bills passed. The state wanted to be sure that the rebellions didn't happen again. At the same time, the police departments across the country were acquiring newer, more sophisticated (more deadly)military type weapons. They (the police) wanted to be sure that Black people never again got out of control. The "war on poverty" in reality was going to be a "war on Black people".

When Richard Nixon became president the forces of reaction gained a powerful ally. Nixon had proved he was a true fascist during his term as vice-president in the Eisenhower regime. His "law and order" policy gave police departments in major cities official consent to put their contigency (special alert) plans into effect. These contingency plans were the results of meetings held in the pentagon between military officials and police chiefs from all over the U.S. These meetings were held to discuss methods of controlling the inner cities and preventing future uprisings; in other words, to find the best ways of intimidating and killing Black people.

Under the Nixon "rule" there is not even the slightest pretense of understanding the wretched conditions that force Black and oppressed people into fighting for their lives in racist America-- to survive. Nixon himself said, "Everybody who works can be somebody." An official in the Justice Department recently stated that if Nixon is re-elected,"by 1976 we will eliminate crime." Since crime is usually equated with Black people, we clearly understand the meaning of this racist statement.

Now the police departments are given enormous sums of money to carry out their genocidal programs. The state of Georgia will receive $10.3 million this year from the Enforcement Assistance Administration program. These funds will be used to hire more police, buy more weapons and helicopters, and to harass and intimidate the people. A Georgia state law requires every policeman to have 114 hours of training. The emphasis of this training is riot prevention, but it is disguised as "community relations". Their police cadet programs are used to turn our youth into informers. The most advanced communication equipment can be found in police intelligence divisions. Television cameras are being mounted on utility poles throughout the Black com-

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THE BLACK PANTHER

PUBLISHED WEEKLY BY THE BLACK PANTHER PARTY
8501 EAST 14th STREET OAKLAND, CALIFORNIA 94621
TELEPHONE: (415) 636-1986

YEARLY DOMESTIC SUBSCRIPTION RATES: $8.75
APPLICATION TO MAIL AT SECOND-CLASS POSTAGE RATES PENDING IN OAKLAND, CALIFORNIA.



PEOPLE'S PETITION

FOR IMMEDIATE PAROLE OF BROTHER DAVID HILLIARD FROM THE CALIFORNIA PRISON SYSTEM OR AN APPEAL BAIL BOND WITH A RETRIAL JURY OF HIS PEER-GROUP.

We the people, residents of the world community, in the spirit of revolutionary intercommunalism, do hereby redress our grievance and petition the courts of America and the California State Government and Parole Board: That David Hilliard be released from his prison incarceration in the California Penal System to the people of our communities on parole or an appeal bail bond.

Brother David Hilliard, political prisoner and Chief of Staff of the Black Panther Party, was in fact wrongfully convicted on false charges by a predominately white racist jury, as all members of the Oakland Black community were systematically eliminated from the jury selection process in his trial.

In light of these facts, we the undersigned, therefore petition that David Hilliard be granted his human and consititutional rights, that is, parole from prison or an appeal bail bond by the American courts pending appeal of his case before higher courts, and that his retrial jury be of his peers, a true representation of a cross section of the community.

On Friday, October 6, 1972, Alameda County (in California) Judge Alan A. Lindsay struck down a motion which would have affected all Black and oppressed people who were tried in Alameda County since 1968 (by grand jury indictment). This was a motion to challenge the validity of the (1968) Grand jury indictment that was brought against members of the Black Panther Party who were wounded in the mass assassination attempt (resulting in the murder of one Party member, Li'l Bobby Hutton) by the Oakland Police Department in 1968. This was the grand jury indictment that included, among others, David Hilliard.

After the original indictment, the various defendant's cases were severed (separated) and each stood trial separately. The basis for each of their trials was the same, however-this grand jury indictment.

The grand jury is very crucial to the entire judicial process. It is a special and particularly dangerous type of non-peer jury, if you are Black, poor and oppressed. When a person goes to trial or is charged with a crime, he is ordinarily allowed what is called a preliminary hearing. That is, a hearing to determine whether or not the State actually has enough grounds or "evidence" to possibly convict a person. In such a hearing, a person is allowed to have an attorney and present evidence to defend himself or counter the Stat's charges. It is a public hearing that anyone can attend.

Theoretically, a "grand jury" is a special jury called upon when the State feels that its charges or the "crime" in question is of such a serious nature that a private investigation is warranted before a person is actually charged with anything. In practice, it has come to be a tool of the fascists when they wish to prosecute persons using pre-fabricated lies or non-existent "evidence". It is now being almost exclusively used on persons whose political views the State disagrees with.

Friday's decision re-affirms this racist and fascist practice. Unlike other major legal decisions, this one did not receive banner headlines proclaiming a "victory" for the people. This is because it was clearly not in the people's interests and could not be hidden in clever interpretations of legal 'breakthroughs'. This type of farce was put across to the people when the death penalty was "abolished" by the U.S. Supreme Court, although all sorts of loopholes were left for the State to re-establish it on a local level.

The ruling actually stated that: "No identifiable class or grouping of individuals, including Black persons, were underrepresented on the list of nominees for the 1968 grand jury... the said juries were representative of the community and consisted of a legally sufficient and impartial cross section of persons suitable to perform the duties of the grand jury."

We're sure that they were "suitable". Suitable enough to deliver an indictment of anyone that threatened the continued existence of this corrupt order. Suitable enough to rubber-stamp, indict and approve the charging and conviction of anyone Black, poor and oppressed. We know that they were not suitable as representatives of our peer-groups, our poor, Black and oppressed communities. We know that they were not suitable to charge or even judge David Hilliard and the thousands of other young Black men that have suffered the death penalty and imprisonment as a result of their phony and corrupt decisions.

This recent case in point shows why we must continue the struggle and the fight to Free All Political Prisoners.

ALL POWER TO THE PEOPLE

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PLEASE RETURN PETITIONS TO: BLACK PANTHER PARTY CENTRAL HEADQUARTERS, 8501 EAST 14th STREET, OAKLAND, CALIF. 94621



BROTHER HENRY J. PERRY's love for Black children brought into being the Free Bicycle Lending Program.

BIKES UNLIMITED

BROTHER HENRY J. PERRY IMPLEMENTS COMMUNITY SURVIVAL PROGRAM FOR BLACK CHILDREN

There are many persons who, upon realizing some of the basic needs of the Black community, seek to find and implement a way to help change our situation. Many people aid the struggle in various ways, all working for the survival of our people. One day, in 1968, Henry J. Perry, who resides in the oppressed Black community of Oakland, California, let a group of children take turns riding his bicycle. Soon, the group grew, and Brother Perry saw that due to poverty, an overwhelming number of Black children do not have any means of recreation, like bicycles. (He hadn't had a bicycle himself until it was given to him when he was fifty years old). Therefore, being sincerely concerned about his people, and children in particular, he got a few bicycles and started letting children borrow them. When this small program became well known, many people joined in to help by donating bicycles. Brother Perry then began a free bicycle-lending program, from which youth in the community could borrow a bicycle for a day.

The following is an interview with Brother Perry about his efforts to aid the youth in the Black community:

Q: Brother Perry, at your first location, a few years ago, how many bicycles were you lending out a day?

Brother Perry: We were lending out between 85 and 125 bikes a day. And the times when we lent out 125 bikes a day, we still turned some people away. We operated --this was in '68 --for a couple of years until the building had to be torn down to make room for BART (Bay Area Rapid Transit). At that time I didn't have any place to store the bikes, so the city stored them for me until this year, when a building was donated. It's small, and we have our bikes back in now, but we're not able to operate because we don't have enough bikes to lend out. Because if we started lending out bikes, the demand would be greater than the bikes we have already, and I would have to turn children away, and I don't like disappointing children.

Q: When do you think you will have accumulated and repaired enough bikes to begin?

Brother Perry: At this point, I don't think that I'll be able to do anything for the rest of this year, unless somebody comes up with a whole lot of money so that I can buy bikes and parts...but I've just started a boy's bicycle drill team. I have to start small, because my resources are small. So the boy's bicycle drill team had a practice two weeks ago...Hopefully we'll have the first practice of the girl's drill team soon. I think that this will do a lot of good for a small group, because what our children need is a sense of being somebody, to get rid of the feeling that they are at the bottom of the ladder and that everybody else is above them. I think a little self-respect does a lot for the person, to make them a whole person. The other things will come later. As far as the whole program is concerned, the bicycle is merely a tool, and it's one way to get to children, and to get to talk to them while they're enjoying the facilities. It's always the poor children in the community who cannot afford bicycles. And, in our community, you can't find a better program than one that has a bike in it, because all kids love bikes, without exception. And, while kids are on a bike trip with me -- I make it a point to talk to them--I get a chance to talk about some things, I get a chance to talk about being a man. In fact, in speaking to a bunch of young people, I say: "Good morning, men." And you can see them kind of grow up to meet that... getting rid of the inferiority complex is where it's at right now. I feel that if we give a

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THE BLACK PANTHER PARTY'S

FREE BUSING TO PRISONS PROGRAM

WILL BE TAKING FRIENDS AND RELATIVES TO VISIT PRISONERS AT THE FOLLOWING PRISONS:



ALL BUSES WILL BE DEPARTING FROM ALLEN TEMPLE CHURCH, LOCATED AT 85th AVENUE AND "A" STREET IN EAST OAKLAND (ONE BLOCK OFF OF EAST 14th STREET).
FREE CHILD CARE AND FREE LUNCHES WILL BE PROVIDED.
IF YOU ARE INTERESTED IN PARTICIPATING, PLEASE CALL 532-6566 AND LEAVE YOUR NAME, ADDRESS AND TELEPHONE NUMBER?

Sunday, October 29, 1972

SAN QUENTIN
Departing time is 8:00am
Returning to Oakland at 1:00pm

SANTA RITA
Departing time is 10:00am
Returning to Oakland at 3:30pm

Saturday, November 4, 1972

FOLSOM AND VACAVILLE
Departing time for both trips is 7:30am
Returning time for both trips is 5:30pm

Saturday, November 11, 1972

TRACY AND SOLEDAD
Departing time for both buses is 7:00am
Returning time for both buses is 5:00pm

ONLY IN DEFENSE OF LIFE SHOULD LIFE BE TAKEN

CONTINUED FROM PAGE 2

position 17 on the ballot demonstrated how 'police power', the front line fascist arrangement, can be transformed into a political machine; acting without regard for the people's interests - but instead for the personal desires of the state; the specter of a new Hitler's Germany in action.

The viciousness of Proposition 17 can most accurately be measured when applied to the Black community. Beneath and behind all the cries for 'law and order', it is for our community that the death penalty will truly be initiated. The U.S. Supreme Court ruling is applied only to those cases where the judge or the jury could make the arbitrary choice of death or life imprisonment. In other words, laws which make death mandatory, if the defendant is found 'guilty', are still valid. Thus Proposition 17 would have the immediate effect of re-establishing Death Row for those prisoners originally sentenced to such mandatory sentences. Presently, th mandatory death penalty is imposed for train wrecking, perjury in a capital offense case, killing of a non-inmate by a life term prisoner and treason against the state. The far-reaching effects of Proposition 17, however, affect all oppressed communities. If Proposition 17 becomes law, it will enable an already backward and conservative state legislature to make the death penalty mandatory for any 'crime' they choose. Under the leadership of Reagan and Younger, and the proven ability of the police to transform themselves into a political machine, the prospects and implications are frightening. We acknowledge the well-publicized "shoot to kill" orders given to the New Orleans Felony Action Squad and the implicit but equally well-known "shoot to kill" activities by police patrolling Black communities throughout the country. The lives of Black people are already threatened. Our survival, as human beings and as a people is already in a precarious situation. Proposition 17 can only heighten the intolerable.

Through Proposition 17 the state of California wishes to nullify the people's right to life, to survive. In so far as capital punishment breaks down the right for correction of injustices, in so far as a death penalty demands the taking of human life for arbitrary and many times prejudicial causes and reasons, it sanctions state violence, licenses murder. Proposition 17 would grant the state the power and provide the justification for such blood-thirsty slaughter as happened at San Rafael, Attica and Munich. The Black Panther Party holds that no one, no state, no power, can arbitrarily kill and expect the people to accept its authority to do so. A person or community threatened with death by the state has no alternative but to defend the right to life, the lives of his family and community.

If the state chooses to take life, humankind can and will defend life. The Black Panther Party, choosing life over death, stands one with oppressed people everywhere, to defend the basic dignity and survival of all.

VOTE "NO" ON PROPOSITION 17

ALL POWER TO THE PEOPLE

PEOPLE'S PETITION FOR THE TOTAL ABOLITION OF THE DEATH PENALTY

ALL LIFE SHOULD BE HELD SACRED, FOR THE RIGHT TO LIVE IS THE MOST BASIC OF ALL HUMAN RIGHTS. NO GOVERNMENT HAS THE RIGHT TO ARBITRARILY TAKE THE LIFE OF A HUMAN BEING. DEATH SHOULD ONLY COME WHEN DETERMINED BY THE FORCES OF NATURE, NOT BY THE LEGAL MURDER MACHINERY OF THE STATE. GOVERNMENT DOES NOT HAVE THE RIGHT TO LEGISLATE DEATH TO ANY INDIVIDUAL, OR ACT AS GOD WITH HUMAN LIVES. DEATH IS FINAL, AND LEAVES NO ROOM FOR REDRESS OF GRIEVANCES. WHEN A GOVERNMENT SHOWS NO RESPECT FOR HUMAN LIFE, CAN IT LAY ANY CLAIM TO LEGITEMACY?

THE PLANS OF THE STATE OF CALIFORNIA TO RE-INSTITUTE CAPITAL PUNISHMENT CONSTITUTES PREMEDITATION TO LEGALLY MURDER COUNTLESS POOR AND OPPRESSED PEOPLE, FOR WHICH IT RESERVES THE DEATH PENALTY. PROPOSITION 17, A DEATH PENALTY INITIATIVE, CALLS FOR THE BAN OF THE USE OF THE GAS CHAMBER IN CALIFORNIA TO BE LIFTED. PROPOSITION 17 IS ON THE NOVEMBER 7th GENERAL ELECTION BALLOT.

REALIZING THE PLAN TO RE-INSTITUTE THIS BARBARIC ACT OF LEGAL MURDER, WE THE PEOPLE, RESIDENTS OF THE WORLD COMMUNITY, IN THE SPIRIT OF REVOLUTIONARY INTERCOMMUNALISM, DEMAND THE IMMEDIATE RECALL OF PROPOSITION 17 BY THE STATE OF CALIFORNIA, AND THE TOTAL ABOLITION OF CAPITAL PUNISHMENT WITHIN THE UNITED STATES AND ON A WORLD-WIDE LEVEL. ONLY IN DEFENSE OF LIFE SHOULD LIFE BE TAKEN.

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A FAMILY RE-UNITED

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dismissed from school; they were taken to the police station by a teacner, and with a police "escort", taken home. At this point itbecame obvious that there was no possibility of Sol and Christeus being able to attend any school in the state, especially one where their lives would not be endangered and where they could receive relevant education. The Black Panther Party offered to enroll Sol and Christeus into the Samuel Napier Intercommunal Youth Institute, inOakland, California. The Youth Institute is an alternative to the racist and dehumanizing public school camps. The youthful students and their teachers live and work together at the Institute in an atmosphere of love,where they are taught to think and question. They are also taught how to survive this present, decadent society and create the foundations upon which we must build a new and better world.

Mrs. Gist planned to bring Sol and Christeus to Oakland,to enroll them at the Institute (which the pigs learned of by illegally tapping her phone) and then return to Idabel. After the pigs pressured and harrassed the people who had put their property up as collateral, for Mrs. Gist's bond, they released their property as collateral, Norma Gist's appeal bond was revoked, and she was arrested again.

Due to the fact that Mrs. Spagner (Norma's mother) was home at the time of Norma's arrest the police were prevented from also arresting the children. Mrs. Spagner has shared the pain of her daughter and grandchildren, and remained strong. She saw to it that Norma's request was granted; that Sol and Christeus come to the Youth Institute. Sol and Christeus arrived at the Institute and became part of the collective, during the eleven months their mother was imprisoned. The effect of being away from their mother, and her being jailed, has had great effect on the both of them. The love and learning they experienced at the Institute has helped them in understanding their being seperated from their mother.

On September 29th, Sister Norma Gist was released from prison on another $10,000 appeal bond pending trial. Both Sol and Christeus have returned to Oaklahoma to be with their mother for the first time in almost a year, to reunite their family that had been seperated by the state.

Norma Gist has said that it is important to her to come to Oakland and work with one of the programs of the Black Panther Party. Norma, a former school teacher, long ago blacklisted by the State Board of Education in Oaklahoma for her work with the Community Residential Association, has expressed an interest in working with the Youth Institute. Norma has also written a book to help with her defense fund and further the Black struggle.

The Gist family has been reunited, but without the support of the Black community Norma Gist could have to return to prison to complete the ten year sentence in state prison. We can not let this happen to Norma, Sol and Christeus, to the Black family. We must not be seperated from our children, from our people.

ALL POWER TO THE PEOPLE



EDUCATE TO LIBERATE

The Samuel Napier Intercommunal Youth Institute is a school designed to help our children think. It is located in the Oakland Bay Area and it points out through example that other schools have provided only the most basic courses. Courses that have little relevance to the survival of poor people. We are trying to expand the concept that the whole world is the children's classroom.

The youth at Samuel Napier receive instruction in language arts, mathematics, science, health, physical education, political education and People's art. All of these courses are geared to the development of a well-rounded human being.

We need the help of all interested people in making our school run smoothly. Since its inception in 1970, its enrollment has rapidly increased. We need more instructors. Instructors with everchainging ideas to cope with the everchanging ideas of the children.

If you have teaching skills and can donate some of your time, please contact the Black Panther Party at 8501 East 14th Street, Oakland, California; or phone 562-2086. The children, our youth, are our future. Without their growth we, as a people, can not survive.

ALL POWER TO THE PEOPLE

SHOOT TO KILL

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munity to keep us under constant surveillance. These special cameras are equipped with audio tape receivers and enable the police to hear our conversations.

The city of Atlanta was awarded $20 million from the Impact Cities programs to combat crime in the streets. We know from past experiences that this money will be used to launch a wholesale assault on the Black community. Police Chief John Innman has already requested another $1.2 million to increase his stake-out (surveillance) squad to fifty men. This stake-out squad would guard banks and other businesses that are sometimes the targets of oppressed people trying to survive. Recently it was announced that there would be an investigation into local merchants claims of being threatened by the Atlanta Chapter of the Black Panther Party. We have not forgotten the numerous attacks on our offices or the members of our Party who have been murdered by racist police. The charges of threats and extortion are absurd. All of this seems to be a means by which the Atlanta police force can make the enemy look like innocent bystanders and make members of the Black community look like gangsters.

Further south, the New Orleans police, in true Ku Klux Klan fashion, have created a "Felony Action Squad" with standing orders to shoot to kill. The "shoot to kill" concept in itself is not new to the Black community. While the police have always acted as if they had a license to take our lives, we are forbidden by law to defend ourselves. The most disgusting aspect of this is that this new genocide team will be composed mostly of Black men. Police Chief Clarence Giarruso has said that this squad will only operate in areas designated by computer studies as high crime rate areas. As usual, this means the Black community. This also means that informers will be using the Black community for investigative studies in counter-revolution.

Louisiana State representative Louis Charbonnet, speaking for his Black constituents, clearly pointed out that The New Orleans Black community is solidly opposed to the "Felony Action Squad" while the racist white community is solidly supporting it. The situation is equal to all of the control devices the government has set up against Black people in their communities. The illusion of protecting the innocent is forgotten. The police are telling us in



The "shoot to kill" concept is certainly not new to the Black community.

the clearest of terms, "if you don't do what we tell you we will murder you." But they expect us to believe that the death penalty has been abolished.

Recently, in Topeka, Kansas, another of our Black brothers fell victim to the murderous games of the police. Russell Roach, 21, was shot down by police, who said he was running from the scene of a burglary. Brother Mike Stanns, who was with Russell, said he didn't know why the police didn't grab Russell instead of killing him. The reason is that, regardless of your location, if you are Black, the order is "shoot to kill".

Sister Laura Cook wrote to the Black Panther Intercommunal News Service concerning the murder of Russell Roach. We reprint her letter here because it concerns not only this case but the cases, the lives of Black men, women and children who are being murdered by such fascists as the Felony Action Squad:

On June 29, 1972, the death penalty in the United States of America was abolished. In the five to four decision, the Supreme Court voted that the government's right - State or Federal - to execute a so-called violator of the law, was in direct opposition to the Eighth Amendment Rights of Citizens, under the U.S. Constitution.

Russell Roach was shot while in the act of running from an "alleged burglary". The policeman who shot him, was the prosecuting attorney, the judge and the jury. He sentenced Russell Roach to death and was also his executioner.

Why wasn't Russell given the chance to have his day in court? Was Mr. Howard, in fact, trying to save the city the costs?

Is it a State law of the Sovereign State of Kansas that the law enforcement agencies of this state have a right to shoot fleeing suspects?

Even if no court again sentences a man to die for a crime, the right of the State to kill, personified by a white man in a uniform, must be completely outlawed!! The death penalty must be abolished in the streets!!! The majority of the people murdered at the hands of the United States Government are not victims of court decisions, but the victims of the racist, facist "pig" on the street.

What kind of credentials did this man have to be a protector of the people and to enforce and uphold the law? What did he mean when he said, "He had no choice but to shoot Roach"? What kind of man cold-bloodedly shoots an unarmed human being? The six member coroner's inquest jury ruled that this act of cold blooded murder was justifiable homocide. It would be interesting to know what the makeup of that jury was, wouldn't it?

If we condone this act of murder and defend the ruling of the coroner's jury by our silence, then just as Russell Roach was guilty of an "alleged crime", then we are all guilty of, in fact, a larger crime.

When we defend the rights of property, before the right of life, we have a long way to go to become civilized.

Laura M. Cook
Topeka, Kansas

BIKES UNLIMITED

BROTHER HENRY J. PERRY IMPLEMENTS COMMUNITY SURVIVAL PROGRAM FOR BLACK CHILDREN

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little guidance, well, then we're doing something for our children.

Q: So basically, would you say that your Free Bicycle-Lending Program is not only for the recreation of the kids, but also to try to organize them, and help them to deal with their survival in the Black Community?

Brother Perry: Right. This is the thrust of the whole thing. The idea is to get to them...San Quentin and all these other places are waiting for these same children. And this is what I'm trying to fight, and as long as I have breath, I will fight. Every bit of money that I have to operate on goes into Bikes Unlimited.

Q: In working for the benefit of our people, have you seen a need for a change in the way the government runs things?

Brother Perry: I think there needs to be some type of education as far as what is going on in the government... Now is the time to start learning these things and finding out before it gets to the point where this might become a second Rhodesia. This is crucial.

It's time for all minority people to organize behind a banner; and that's not only minorities, but all people who are for the right things, freedom and liberty. This is what these other radicals way back in the (American) Revolution were talking about. And, this is what we're talking about, freedom and liberty. And it's time for all people who believe in those things, to unite and go forward.

Q: How do you think your Free Bicycle-Lending Program will help young Black people to achieve that freedom and liberty the Black community is denied?

Brother Perry: In starting with the children...the way to achieve freedom and liberty is to work at it. As I said, I happen to be pretty proud of my color...You see, I have feelings about Blackness. Blackness is something inside. As far as I am concerned, it's a feeling of being a man, of being a whole person; of standing up on your feet, and standing tall... It's knowing that no one is better than you; you're inferior to no man. I've never had an inferiority complex, and I went to school where I was the only Black person there. I had a mother who told me before I ever went to school that, 'They are not any better than you, they are afraid of you. They will say this and that, but that is because they are afraid.' The reason people are oppressed is because the oppressor is afraid. Be it here, with Black people, Indians, Chicanos; in Rhodesia, South Africa, or the Portuguese colonies,

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In order to enable members of the Black community to read our newspaper regularly and support the people's survival programs, in October the Black Panther Party will begin a door-to-door subscription drive for the Black Panther Intercommunal News Service in the Oakland area. Our newspaper will keep you informed of events that happen throughout the Black community and the world.

By subscribing to the Black Panther Intercommunal News Service, you will be helping the Free Food Program, Free Health Clinic, Free Shoe Program, Free Breakfast Program, and other survival programs implemented by the Black Panther Party to serve the Black community.

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BROTHER HENRY J. PERRY IMPLEMENTS COMMUNITY SURVIVAL PROGRAM FOR BLACK CHILDREN

CONTINUED FROM PAGE 12

wherever; he's afraid. They say they're superior and they don't even believe it themselves, because they are afraid. The idea is to try to make us feel inferior.

I'm going to fight this battle, because these are my people. And if I can help my people, then that's where it's at. And if I can't help them, I'll die trying. That's all any person can do. If you can't leave this world without saying to yourself that you have done something or tried to do something to make it a better place, you have never lived. This I honestly believe.

Q: Your program is to help young Black brothers and sisters build a foundation based on pride and determination to better deal with their future survival in the Black community?

Brother Perry: What I want to do is give them some building blocks, a foundation to build on. And if I can get my building blocks firmly anchored in them, they can go on to bigger and better things, and be somebody.

Q: What similarities do you see in the Black Panther Party's Community Survival Programs (like the Free Food Program, and Free Breakfast Program) and your program?

Brother Perry: I feel that we are working toward the same goal. We're all trying to make a better world for our people. And I think we do things in different ways, but the goal is the same. I think we're both marching in the same direction to make this a better place for our people. Because this is definitely my aim, to make this a better place for my people. In fact, I applaud the program of helping people, and trying to make them interested in taking part in what goes on in society. I think we're both moving in the same direction.

Q: Are you planning to expand this program beyond Oakland?

Brother Perry: I'm glad you asked that question. My ultimate aim is to have programs such as this all over the country. I would like (after I get this one started), to begin one in San Francisco, because there are an awful lot of poor children over there too.

Q: Where can persons wanting to help out by donating bicycles and parts; those wanting to help you repair bikes; or young brothers and sisters wanting to join the drill team come to contact you?

Brother Perry: I'm not always at the shop because I work and go to school. But my phone number is 632-6338, and my address is 1001-84th Avenue.

Anyone wishing to donate bikes can bring them to the Black Panther Party Central Headquarters at 8501 E. 14th Street. All monetary donations can be sent to: Mr. Henry J. Perry, 1001-84th Avenue, Oakland, California, 94621. He needs your support.

BLACK PANTHER PARTY PROGRAM
MARCH 29, 1972 PLATFORM

WHAT WE WANT

WHAT WE BELIEVE

1. WE WANT FREEDOM. WE WANT POWER TO DETERMINE THE DESTINY OF OUR BLACK AND OPPRESSED COMMUNITIES.

We believe that Black and oppressed people will not be free until we are able to determine our destinies in our own communities ourselves, by fully controlling all the institutions which exist in our communities.

2. WE WANT FULL EMPLOYMENT FOR OUR PEOPLE.

We believe that the federal government is responsible and obligated to give every person employment or a guaranteed income. We believe that if the American businessmen will not give full employment, then the technology and means of production should be taken from the businessmen and placed in the community so that the people of the community can organize and employ all of its people and give a high standard of living.

3. WE WANT AN END TO THE ROBBERY BY THE CAPITALIST OF OUR BLACK AND OPPRESSED COMMUNITIES.

We believe that this racist government has robbed us and now we are demanding the overdue debt of forty acres and two mules. Forty acres and two mules were promised 100 years ago as restitution for slave labor and mass murder of Black people. We will accept the payment in currency which will be distributed to our many communities. The American racist has taken part in the slaughter of over fifty million Black people. Therefore, we feel this is a modest demand that we make.

4. WE WANT DECENT HOUSING, FIT FOR THE SHELTER OF HUMAN BEINGS.

We believe that if the landlords will not give decent housing to our Black and oppressed communities, then the housing and the land should be made into cooperatives so that the people in our communities, with government aid, can build and make decent housing for the people.

5. WE WANT EDUCATION FOR OUR PEOPLE THAT EXPOSES THE TRUE NATURE OF THIS DECADENT AMERICAN SOCIETY. WE WANT EDUCATION THAT TEACHES US OUR TRUE HISTORY AND OUR ROLE IN THE PRESENT-DAY SOCIETY.

We believe in an educational system that will give to our people a knowledge of self. If you do not have knowledge of yourself and your position in the society and the world, then you will have little chance to know anything else.

6. WE WANT COMPLETELY FREE HEALTH CARE FOR ALL BLACK AND OPPRESSED PEOPLE.

We believe that the government must provide, free of charge, for the people, health facilities which will not only treat our illnesses, most of which have come about as a result of our oppression, but which will also develop preventative medical programs to guarantee our future survival. We believe that mass health education and research programs must be developed to give all Black and oppressed people access to advanced scientific and medical information, so we may provide ourselves with proper medical attention and care.

7. WE WANT AN IMMEDIATE END TO POLICE BRUTALITY AND MURDER OF BLACK PEOPLE, OTHER PEOPLE OF COLOR, ALL OPPRESSED PEOPLE INSIDE THE UNITED STATES.

We believe that the racist and fascist government of the United States uses its domestic enforcement agencies to carry out its program of oppression against Black people, other people of color and poor people inside the United States. We believe it is our right, therefore, to defend ourselves against such armed forces, and that all Black and oppressed people should be armed for self-defense of our homes and communities against these fascist police forces.

8. WE WANT AN IMMEDIATE END TO ALL WARS OF AGGRESSION.

We believe that the various conflicts which exist around the world stem directly from the aggressive desires of the U.S. ruling circle and government to force its domination upon the oppressed people of the world. We believe that if the U.S. government or its lackeys do not cease these aggressive wars that it is the right of the people to defend themselves by any means necessary against their aggressors.

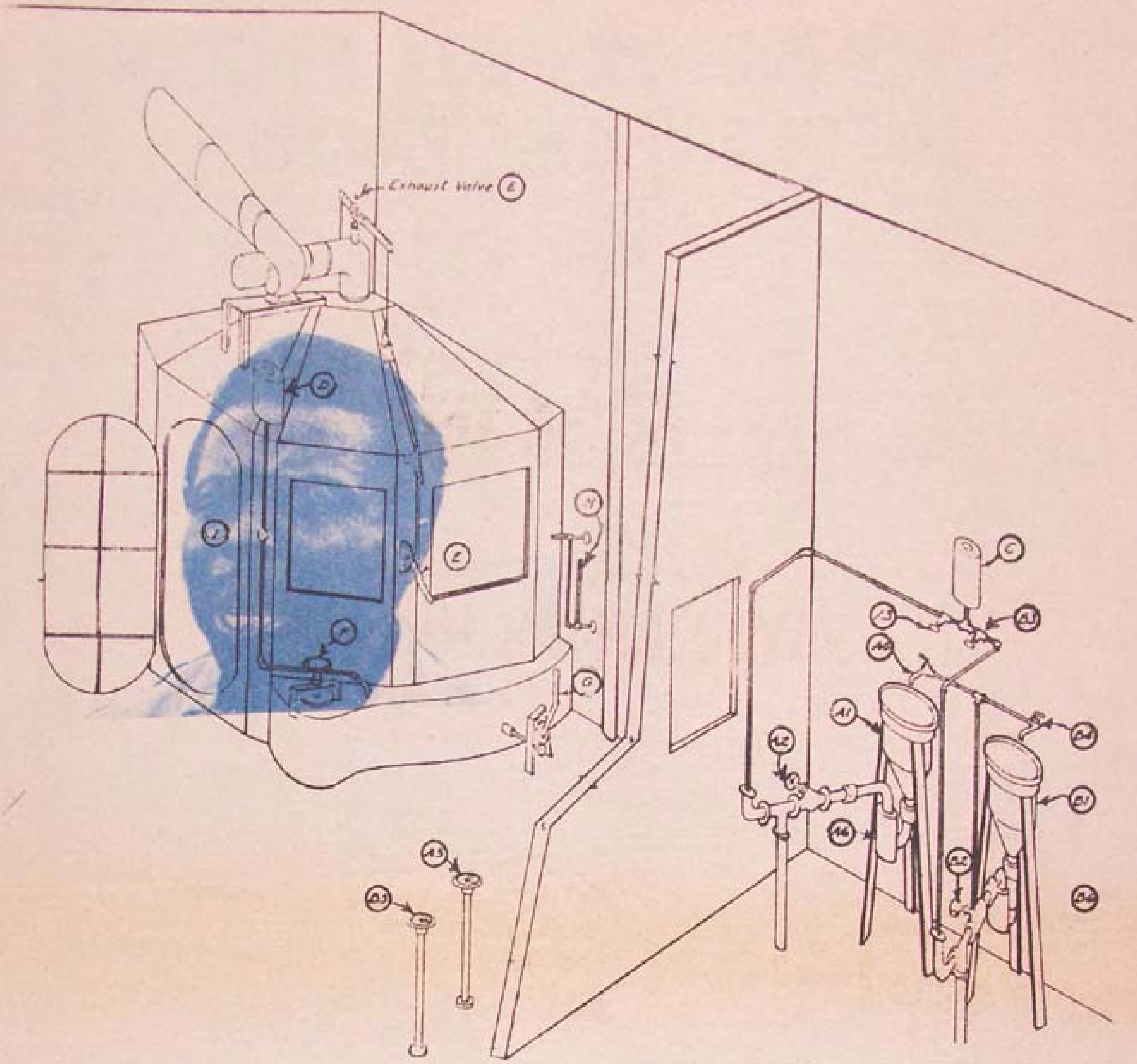
9. WE WANT FREEDOM FOR ALL BLACK AND POOR OPPRESSED PEOPLE NOW HELD IN U.S. FEDERAL, STATE, COUNTY, CITY AND MILITARY PRISONS AND JAILS. WE WANT TRIALS BY A JURY OF PEERS FOR ALL PERSONS CHARGED WITH SO-CALLED CRIMES UNDER THE LAWS OF THIS COUNTRY.

We believe that the many Black and poor oppressed people now held in U.S. prisons and jails have not received fair and impartial trials under a racist and fascist judicial system and should be free from incarceration. We believe in the ultimate elimination of all wretched, inhuman penal institutions, because the masses of men and women imprisoned inside the United States or by the U.S. military are the victims of oppressive conditions which are the real cause of their imprisonment. We believe that when persons are brought to trial that they must be guaranteed, by the United States, juries of their peers, attorneys of their choice and freedom from imprisonment while awaiting trials.

10. WE WANT LAND, BREAD, HOUSING, EDUCATION, CLOTHING, JUSTICE, PEACE AND PEOPLE'S COMMUNITY CONTROL OF MODERN TECHNOLOGY.

When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and, accordingly, all experience hath shown that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But, when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security.



THERE CAN BE NO PEACE WITHOUT FREEDOM

THERE CAN BE NO LOVE WITHOUT LIFE

VOTE "NO" ON PROPOSITION 17

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